



A REVELATION OF M^r BRIGTMANS REVELATION,

WHEREIN
Is shewed, how all that which Mr.
'Brightman on the Revelation , hath fore-told
concerning GERMANY, SCOTLAND, and ENG-
LAND, hath beene fulfilled, and is yet a ful-
filling, comparing his writings, and our
Times together.

IN
A Dialogue betweene A MINISTER of the Gospell,
and a CITIZEN of London, whereby it is manifest,
that Mr. Brightman was a true Prophet.

AMOS 3.7.
Surely the Lord God will doe nothing, but hee reveales his
Secrets to his Servants the Prophets.

Printed in the yeare of fulfilling it. 1641.



A
 REVELATION
 OF
 M^r BRIGTMANS
 REVELATION
 CONCERNING
 GERMANY.

Citizen

Citizen you are well overtaken Sir,
 Minister, Sir you are very welcome.
 Cⁱti. I pray you sir if I may make so
 bold with you, how farre travell you
 this way?

Minist. I intend God willing to ride as farre as
 Medstone.

Cⁱti. And truly sir thither doe I intend also, and
 shall bee very glad of your company if it shall
 please you to accept of mine.

A 2

Minist.

Minist. I shall be glad of any honest mans company, and I hope you are such a one.

Cit. I pray God make me so; And I pray you sir whence come you?

Minist. I come from *London*.

Cit. Truly sir if I mistake not I heard you preach in *London*, the last Lords day in *Breadstrees*.

Minist. Very like so, for there I was.

Cit. Sir, if it was you, in your Sermon you made mention of one Mr. *Brightman*, who as it see neth hath written on the *Revelations*, and you speake as though he had foretold of these times.

Minist. It is very true indeed I did so.

Cit. I pray you Sir, what was that Mr. *Brightman*?

Minist. Hee was a worthy messenger of *Iesus Christ*.

Cit. Was he an English man I pray you sir?

Minist. Yea indeed, he was an English man, but yet glad to flye out of the Land, because hee was persecuted by the Bishops.

Cit. I pray you sir how long is it since, hee writ his booke on the *Revelations*?

Minist. Full fourty yeares agoe, for it was in the 2. or 3. and 40th. yeare of Qucene *Elizabeth*.

Cit. And did he so long since foretel of these times?

Minist. Yea indeed did he, and that not onely concerning *England*, but also concerning *Germany*, and *Scotland*.

Cit. I pray sir if you can remember, first of all tell me what he hath foretold of *Germany*?

Minist. Hee hath foretold of those miseries which have lately befallen them?

Cit.

Cit. But I pray you sir, what ground could hee have in the booke of the *Revelation*, to write of such things, is there any mention made of *Germany* in that booke?

Minist. Sir for your better understanding of this, I pray you take notice, that in the 3d. and 4. Chapters of the booke of the *Revelation*, there is mention made of seven Epistles, which our Lord, *Iesus Christ* sent to the seven Churches in *Asia*, which seven Churches were types of seven other succeding Churches, which were to bee counter-paines of them, and the Counterpaine of the Church of *Sardis*, as Master *Brightman* saith, is the Church of *Germany*, the first reformed Church begun by the speciall providence of godly *Martin Luther* at *Wittenburg* which is a towne in *Saxony*, by the River *Alis* in the yeare 1517.

Cit. I pray you sir, before you goe any further, tell me what you meane by Reformed Churches?

Minist. If you would know this you are to note that as Master *Brightman* saith the Church of *Thy-ayra* bare the blame for suffering the Romish *Je-zubell*, but this Church of *Sardis* reformed it, and as it were like another *Iehu*, tooke order for the casting downe this painted, and shamelesse *Harlot* out of the Windowes, so as it dashed her braines out against the Earth, and therefore the Text saith, *she hath a name that she liveth*, because of the Truth that was restored in her which brought light unto her in a marvelous manner.

Cit. But had she no more then a name that shee lived?

Minist. So saith the Text, for it followeth but thou art dead.

Cit. But wherein did it appeare unto him, that the Church of *Germany* was dead.

Minist. In that though the Truth was restored, yet was she infected dangerously with no small errors and corruptions.

Cit. Name those Errors I pray you.

Minist. That consubstantiating of the body of Christ in the Sacrament of the *Supper*, upon the which many other absurdities doe follow, which creepe like a Leprosie, and doe utterly take away the life of those members, that in themselves were alive, and this death did not come upon particular men. But also upon many whole Cities and Provinces, for to this errore about the Supper of the Lord, and person of Christ, other errors also were added as about originall saine, free-will, *Iustification*, *Good workes*, the *Law* and the *Gospell*, &c. Indeed the Church of *Germany* cast out many Popish errors, yet as touching the Sacrament of the *Supper*, she stucke as it were in the mire of the corporall presence, and therefore Christ tellet her in the Text, that hee had not found her *workes perfect*; their workes were not full, because there was not a full Reformation made.

Cit. Then it seemeth that those Errors, which the Church of *Germany* yet maintained, were the cause that moved Mr. *Brighman* to conjecture that misery should come upon them.

Minist. Yea indeed; that joyned with Christ's threatening in the Text, was the cause that moved him

him so to conjecture, and therefore he foreseeing it, did admonish the *Germans* to consider of it afore hand, and prevent it by true and timely Repentance.

Cit. Did he so indeed, I pray you Sir, if you can remember repeate his words.

Minist. Truly saith he, it is a matter of great moment, and wherein alone lyeth the turning away of the imminent mischiefe, unleesse men turne their mindes bitherwards, that is, bend their eares to hearken to the voice of Scripture, and withall put in practice, & that with all speed, those things which the Scripture shall command, there remaieth a strong scourge for *Germany*, more better then that which hath bitherto afflicted it.

Cit. Then it seemeth that *Germany* had beeene scourged before Mr. *Brighman* wrote.

Minist. So it is manifest in Mr. *Slaydens* Commentaries, as also by that which followeth in Mr. *Brighmans* words.

Cit. Rehearse his words I pray you.

Minist. What Godly man, saith he, doth not concerne great grieve, recounting with himselfe the destruction of so many of the Brethren, by meanes of that pernicious errore, so long a disgreing of mindes, such bitter Combats both by word and weapon, but yet he must needs bee more grieved as oft as he considereth, that there is as yet noe end of these evills, but that something more grievous than any thing, that hath yet befallen them, doth presse sore upon them unleesse they doe quickly repent, I could not, saith he, but admonish

nish the Brethren concerning the danger, leaſt those whom I doe in the bowels of Iesu Christ deſire to be in great honour, and happinesſe, I ſhould heare to be wretched and plagued of God to my great hearts griefe, and I hope howſoever my Judgement may be troublousome, yet my good will ſhall not be unaccepted.

Cit. But doth not Mr. Brightman expreſſely mention what manner of punishment ſhould come upon them?

Minſt. No; but yet he doth ſhordly point at it, gathering it from the words of the Text, which are theſe, but if thou wilt not watch, I will come on thee as a Thief, whereupon ſaith hee, the danger which here the Lord threatneth, is his comming as a Thief, and that at a time not looked for, for Christ doth not expreſſely name ſaith he, what kind of evill ſhall come upon them, though it may bee be in ſome ſort gathered out of the ſimilitude of a Thief's comming, which is often uſed in Scripture, to ſignifie the unlooked for inraſion of an Enemy, but ſaith he ſeeing the next words aime at this, neither ſhalt thou know the houre when I ſhall come againſt thee. Christ perhaps doth here meane a certaine force or violence, ſuch as Theeves uſe in robbing of houſes, who doe often times not onely rob the owners of their goods, but also defloure the Virgins, and commit Villanies with their Wives, and compell them with Tortures to confeſſe where their money is hidden, which haſing once gotten, they ſlay all without diſferences, of Sects, that their villany be not berayd: Christ therefore

therefore ſaith, he ſeemeth here to threaten the like ſad cruelty of ſome Savage Enemy, whose comming we muſt not determine by the Judge-ment ſeeing it ſhall be known what houre he ſhall come, neithor ought we much to labour in ſearching out who this Enemie ſhall be, the Holy Ghost in ſetting it downe ſheweth that his comming ſhall be ſudden, but would not have it knowne who he ſhould bee, it may be it is the Turke to whom the Raines ſhall be loofed, till God by his meaneſ ſhall have puniſhed thoſe who are to bee chaſtned, but whether it ſhall be he, or ſome other Enemy, you muſt not ſaith he (to the Brethren of Germany) ſleep on in ſecurity ſtill, and let Reformation go because you ſee no danger at hand, but you muſt bethink you how he will breake in upon you in a Moment, and it is to be feared that this which is here threatned ſhall no more bee avoided, then that of the Candleſtik to be removed from the Church of Ephesus Chap. 2. 5. But theſe things ſaith he, de-pend upon condition of Repentance, to the which the eares of men for the moſt part are deafe, and therefore the Judgement is the moſe to bee feared, and thus you ſee I haue repeated unto you Mr. Brightman's very words concerning the Church of Germany, which he truely foretold the inhabi-tants of that Country, haue of late yeares ſound by wofull experiences.

Cit. Indeed I haue heard diuers men ſpeak of the miſeries of Germany, by Reason of the wars which haue beeene of late there?

Minſt. Did you never read a Booke that came
out

out of late called the Lamentations of *Germany*.

Cit. I have heard of it but never read it.

Minist. If you had read that Booke, you should plainly see all that fulfilled to the utmost that Mr. Brightman foretold many yeares agoe.

Cit. I pray you Sir, as you have related unto me, what he hath foretold, so I pray you, relate how it hath beene accomplished?

Minist. That I shall according as it hath beeene testyfide by divers godly Divines of that Country.

Cit. Doe so then I pray you.

Minist. *In a Letter sent from Swebrugden, November 14. 1636. by the Ministers of Germany to the Dutch Church in London.*

Destruction hath come ou us like a whirle wind, and sudden desolation hath depopulated this our most flourishing Country, our Cities are turned into Townes, our Townes into Villages, our Villages into Cottages; where before were a thousand, there are now scarce a hundred; where there were an hundred here, there the 10. are hardly left alive, those which the sword hath spared, the Pestilence hath consumed; those which the Pestilence hath left, the Famine hath destroyed; Snayles, Frogs, the flesh of Dogs, and Cats; Carrion that had beeene dead six weekes, or more hath beeene valued at a high rate, yea and some (the Famine made such a rage) that they did not abstaine from mans flesh. In a Parish neere unto *Swebrugden*; a Brother and Sister surviving their Parents, and the Sister also dying, the Brother (I tremble in the very writing) fed upon his Sister; they have layen in waite to intercept Passengers, and those whom they have taken after they have killed them,

them, they have made their owne bellies their graves.

Wheresoever we cast our eyes, wee see nothing but misery, the dearenesse of provision is such, that a Bushell of corne is scarce got for 4. Pound of English money, and they that bring it come with hazords of their lives, the Famine is so sore that mans flesh is eaten; A certaine Woman having allured unto her selfe, with enticeing words a Girle of 12. yeares old, and a Boy of five yeares old, a Millers sonne. (Ah I tremble in relating it) killed them both, and devoured them with her neighbour.

Alas! what punishments and plagues doe now oppresse us, *God* is justly angry with us for our manifold sinnes, and his Judgements ready to destroy us, the heavy curses of *Moses*, the bitter Lamentations of *Jeremy*, and all the threatenings of the holy Prophets, we see daily here accomplished. It is impossible either to expresse the greatness of our wants, or the fury of Famine amongst us. Mothers forgetting their owne naturall affections towards their owne children become Butchers of them, and then eate them up instead of foode; men have digged out of graves dead bodies, and then have eaten them: these miseries, and many others are set downe in those Letters.

Cit. These are lamentable miseries indeed, the Lord be mercifull unto us, but I pray you Sir, by what meanes hath the Lord brought these miseries upon *Germany*.

Minist. By meanes of Warre which hath bin in that Country this many yeares.

Cit.

In a Letter written by a worthy Minist. of Meissen, on the edge of the lower Palatinate Febr. 1. 1637.

In a Letter written by a worthy Minist. from Friesland. Febr. 1637.

Cit. Betwixt whom have these Warres been
these many yeares.

Minist. Betwixt Protestants and Papists.

Cit. But whither are they the Protestants, or
Papists that suffer this misery, or both.

Minist. No doubt but they both suffer, but e-
specially the poore Protestants?

Cit. Doth that Booke expresse so much?

Minist. O yes, for first as touching exactions,
the booke saith for the maintenance of warre on
the Papists side, the Papists were almost freed from
taxes, and live like privileged men, and the Pro-
testants are in a manner at the charge of all, and
that little that is left unto them, beside their con-
tribution is by the licentious Souldiers taken as
their owne: after the like manner hath others bin
dealt with contrary to all Oaths and Promises,
yea contrary to the Lawes of Nation, and com-
mon Faith: but perhaps saith the Booke his holi-
ness indulgences, and dispensations can sufficient-
ly free them, be the bond never so sacred, or else
they ground themselves on this Axiome, which
they hold as Authenticall that *Faith* is not to bee
kept with Hereticks.

Secondly as touching Tortures and Torments,
those whom they have thought to have hidden
Gold, or other wealth, they have assayed by ex-
Princely Personages have suffered like cruelty, in
this kind with meaner folke.

Cit. Why I pray, what manner of Torments
have they used to make them to confess.

Minist.

Minist. They have with bodkins pearced, yea
with knives racc'd, and cut the skin and flesh of
many, they have drawne strings and cords through
the fleshy part of some, the Mutchills of their
thighes Armes, Nose, Eares and lips, some they
have put into hot ovens, and so smootherd and
burnt them, some they have roasted with straw-
fyers, some they have stifted, strang'ed, or hang-
ed, the mouthes of some they have opened with
gags, and then powred downe their throates,
stinking puddle water, yea pissem it selfe, saying
this is a Swedish draught, whereupon they grow-
ing sicke, and their bellies swelling like a tunne,
they have dyed by leasure in the greater Tor-
ments.

At the taking of *Magdenburgh*, a Preacher of
great esteeme was dragged out of the Church to
his owne house, that he might see his Wife and
children ravished, his tender infants snatched from
the Mothers breast, and stuck upon the top of a
Lance, and when his eyes and heart were glutted
with so cruell a spectacle, they brought him forth
bound into the street, and laid him in the midst of
his owne Bookes, and setting fire thereto misera-
bly burnt him, and thus have I given you a tast of
the Lamentations of *Germany*.

Cit. If this be but a taste, alas how lamentable is
their condition that have drunke the whole cup.

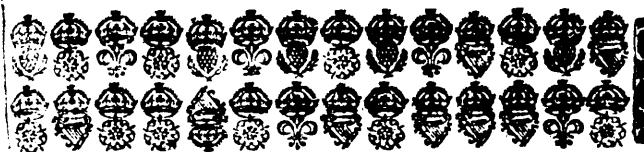
Minist. It is lamentable indeed, the Lord in
Mercy looke upon them, and give them grace at
last, to take notice how the Lord hath accom-
plished his word by his servant Mr. *Brightman*.

Cit.

Cit. Amen say I, for surely me thinks it is evident by that which you have related, that it is come upon them just according to his words.

Minist. Yea indeed is it, for saith the Booke, security blinded them that they could not see the storme a comming, but whilst they did swimme in fulnesse and pleasure, the Judgement that slept was suddenly awakened, and the fire of warre was quickly kindled all in their coasts, by which saying, and that which you heard before, it is very plaine, that this Judgement came upon them as a *Thief*, and did to them all that which *Theeves* used to doe.

A REVE-



A
 REVELATION
 OF
 M^{r.} BRIGHTMANS
 REVELATION
 Concerning
 SCOTLAND.

Citizen.



ELL Sir, you have fully satisfied me, concerning the Church of *Germany*, wherefore I pray you in the next place tell me what he saith concerning the Church of *Scotland*.

Minist. Hee maketh the Church of *Scotland* with others, A type of godly *Philadelphia*.

Cit. What other Churches I pray you does hee joyne *Scotland* with?

Minist.

Minist. With Geneva, Holland, and others the like,

Cit. And why does he joyne it with them?

Minist. Because saith he they live by one, and the same Lawes and Government, as touching any matter of moment.

Cit. And what else doth he say of that Church I pray?

Minist. He saith further, that in this Church the divine Power of Christ shineth forth in special manner, sanctifying it by kindleing in it, a carefull love of Piety, and by makeing them fit in Christ Iesus unto every good worke, yea saith he there is no place where Christs Doctrine soundeth out more purely; the worship of God is exercised more uncorruptly, nor where more faithfull diligence of the Pastors doth flourish, or where more free and willing obedience is given by the people, nor yet where is greater reverencing of the whole Religion among all Orders, neither doth it onely keepe the Doctrine of Salvation free from corruption, but it doth also deliver in writing, and exercise in practice, that sincere manner of Government, whereby men are made partakers of salvation, certainly saith hee the whole will of God is communicated to those holy ones of his.

Cit. This which you have related as I conceive, concerneth the State of this Church, when Mr. Brightman writ: but what doth he say concerning the fUTURE time of it?

Minist. The victory saith hee which the Philadelphians had of old gotten over the Jewes, was doubtlesse

doubtlesse very notable noe lesse famous shall be at last, the Triumph of this reformed Church over the Papists, hitherto they have fought against them with quills and inke, but the time shall come ere long, when they shall quite bee rooted out of Weapons, and that by the help of this Church.

Cit. But Sir me thinks this victory over the Papist seemeth rather to bee promised to the Church of Christ in general, then this part of it in particular.

Minist. But it followeth upon these wordes; I will deliver thee from the houre of temptation; here seemeth sayes Mr. Brightman something promised to his one Church, it may bee this temptation shall bee some other, which shall goe before that maine battell, which shall come upon the whole world, wherein the Church shall get victory, a taste whereof is here given to his Church, to be taken aforhand, the full declaration is referred to the proper place of it, in the meane time saith he, the words promise that this one Church shall be preserved from wasting, or Destruktion for it shall bee like a Piller in the Temple of God saith the Text.

Cit. Then it seemeth that Mr. Brightman was perswaded that God had a love to this Church.

Minist. It is very true indeed, he was so perswaded, and the very words of the Text p'ainely imply so much, for saith Christ they shall know, that I have loved thee, whereupon saith Mr. Brightman there shall be none that shal not be enforced, to confess that thou art onely Gods beloved darling

ling, when hee shall see thee so marvelously promoted and advanced.

Cit. Then it seemeth Mr. *Brightman* did foresee, that this Church of *Scotland*, would goe on couragiouly without revolting or backsliding.

Minist. He did so indeed, for *Christ* saith he, will make this Church like a pillar in his Temple, which words saith Mr. *Brightman* doth signifie, both that the *Philadelphians*, that is to say, this Church shall continue nntill the restoreing of the Church wherein the new *Jerusalem* come downe from Heaven, as also that they shall bee joyned with it in *Covenant*, and *Society*, wherefore saith he, nourish and cheris thy hope with these things, O *Holy Philadelphia*, and be not perplexed in thy minde, whatsoeuer the *World* pratheth of thee with many foolish words, thou art little, and lowly, but *God* shall exalt thee, goe forward constantly, give not againe one whit, neither regard the scoffs of the wicked, the end of thy *War-fare* is comming shortly, in the meane time we will pray for thy peace and prosperity, doe thou joyne thy mutuall wishes and *Prayers* to *God* with us, and for us, that those things which *Christ* hath so greatly proved in thee, bee would vouchsafe to grant to the rest of thy *Brethren*, and so hee concludes the grace of our Lord *Iesus Christ* be with you *Amen*.

Cit. Surely Sir, me thinks Mr. *Brightman* hath herein, as we use to say hit the nayle on the head, for in my mind many things have come to passe concerning this Church according to his saying.

Minist.

Minist. Yea, if you marke it you shall find it so, for it is well knowne that at this day, they have gotten the victory, and doe triumph over all the Papists, and superstitiously minded Prelates, in their Kingdome, and although their Enemies (I meane our Prelates of *England*, and all their confederates) have attempted with all their might, and power to wast and destroy them, both in their *Doctrine*, *Discipline*, bodies, and *States*, yet blessed bee *God* wee see, that they may say with the words of the *Apostle Rom. 8. 37.* nevertheless in all these things we are more then Conquerors through him that loved us, the Truth is, we may say the same at this day concerning the Church of *Scotland*, which Mr. *Brightman* in his time, said concerning her sisters, the Churches of *Geneva* and *Holland*.

Cit. Why Sir, I pray you what said he of them?

Minist. What mischife saith he is it, that the *Frenchman*, *Spaniard* and *Pope*, have not plotted, and indevoure to worke, for the rooting out of the men of *Geneva*, a small people, environed from all with Enemies, and barred out from all aid of neighbours, Cities, and Churches, yet saith he, it flourisheth to this day blessed be *God* for it, and shall flourish hereafter *Mangur* the envy and malice of all adversaries, though they burst for anger, and who would thought saith hee that the *Hollanders* could have so long endured the fury of *Philip*, the cruelty, threats, and assaults, of the Prince of *Albani*, and of so many bloudie Tyrants, and yet blessed be *God* they remaine to this day.

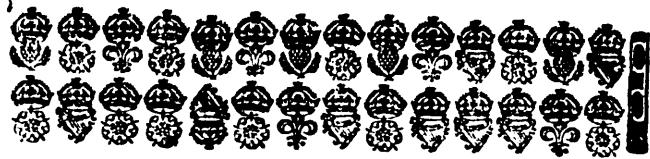
Cit. But me thinks Sir, Mr. Brightman speaks, concerning the Chnrch of Scotland, as if he had lived in these our times, and have heard and knowne, that which we have heard and knowne.

Minist. Yea, indeed doth hee ; for first if you marke it hee speaks of a Covenant and Society, which they should be joyned in, as if he had knowne of that fourty yeares agoe, which they have done within these three yeares, wherefore saith he nou-
rish and cherish thy hope with these things, O hol-
y Philadelphia, and be not perplexed what ever
the World praiteth of thee, as if hee had heard
men call them Traytors, Rebels, Seditious, &c.
For thus the World hath praited of them, as it is
likely you have heard, againe saith hee, thou art
little and lowly, but goe on constantly, neither re-
gard the scoffs of the wicked &c. as if hee had
knowne, that wicked men would have little esteem-
ed of them, or any force that they could make
have you not heard, that some have spoken of
them by way of contempt after this manner; alas
what is all their power and force that they can
make in comparison of all England, and Ireland,
nay have you not heard, that some after a scoffing
manner have said, they will bring an Army of
Mice that shall conquer them, I my selfe was told
that when tidings was first brought to the Coun-
cell Table in England, that the Scots would goe
forward, constantly in sticking to the Covenant,
and not give back a whit to Popish Superstition;
Some of the Councell should answer, if they will
not be ruled, send an Army of Souldiers against
them,

them, as if they had beeene so little and lowly, that
one Army of Souldiers would presently conquer
them, but saith Mr. Brightman there shall be none
that shall not bee enforced to confess, that they
onely are Gods beloved darling, as if he had knowne
that God would so worke for them, and by them,
as blessed be his name he hath done of late, where-
by he hath made them that were their Enemies,
and speake against them, now say surely the Scots
are honest men, and God is on their side, so that
according to Mr. Brightmans words, they are for-
ced to confess, they are Gods beloved darlings.

Cit. Truly Sir, I for my part, have ever had a
good opinion of them, and when I have heard
others speak against them, I have said, well marke
it, and you shall see, that we shall have great cause
to thanke the Lord for their comming into Eng-
land.

Minist. You are of my mind in that, and blessed
be God it is so come to passe, for they have appro-
ved themselves to be men fearing God, and that
they have sought to promote the honour of God,
and therefore doubtlesse God will honour them, so
that they shall remaine as a Piller in the Temple of
God, untill the new Jerusalem come downe from
Heaven, which the Lord grant for his mercy sake,
Amen.



A
 REVELATION
 OF
 M^r. BRIGHTMANS'
 REVELATION
 Concerning
 ENGLAND

Citizen.



ELL Sir, you have fully satisfied me, concerning *Scotland*, I pray you also let me heare what he saith concerning *England*?

Minist. He hath said that some sore affliction shall befall our *Prelates*.

Cit. But it may bee our *Prelates* will imagine that he writ it out of envy to them, because as it seemed

seemed they had persecuted him.

Minist. Indeed it doth appeare that Mr. Brightman himselfe, did imagine such a thing, and therefore when hee tooke a view of this Church, and scene the misery that was like to come upon our *Prelates*, he indevoureth to prevent this in these words, the Counterpain of *Laodicea*, is the third Reformed Church, which that before I doe by name specify, I must put away from mee by all earnest intreay, the unjust suspicion which some men may raise against mee, and offence that they may take at my words. It was not truely any distempered affection of my heart, that hath set me on worke, to seeke out an odious application of this *Epist^{le}*, God is my witnesse that I am not grieved through envy at the wealth, nor yet at the Honours of any man, that little estate that I have of mine owne doth fully content mee, neither did I ever count any thing more foolish, than for a man to goe about to please himselfe, by displeasing others, yea how foule, and shamefull a thing is it, for one to lie raking in the Ulcers of his Brethren like a flye, my minde and dispositi-
 on is, and have beene such, that I could never abide such courses, yet when I perceived that these seven Cities were propounde¹ for a *Type* of all the Churches among the *Gentiles*, and when I did moreover see so clearely both the Order, the time, and the marvelous agreeing of all things together, I durst not perfidiously bury the Truth in silence, God forbid that I should willingly distaine that Church with any of the least blot of In-
 famy,

famy, which by the mercy of God hath brought forth, hath brought mee up, and doth sustaine me, the which therefore I doe with my daily wishes, and indeavours desire to bee, and to make a most blessed Chnrch, but seeing a Bile cannot be healed unlesse it be handled, neither handled without some paine, or smarting griefe, I thought it my duty to cast my selfe rather upon whatsoever troubles; then to betray the salvation of that Church, whose Estate ought to be of more account, with every one of us then our owne, truly hee that gathereth the teares of his Children into his Botle, knoweth right well, that I have not with dry eyes taken a Survey of this *Laodecea*. I could not but powre out teares and sighes from the botome of my heart, when I beheld in it Christ loathing of us, wherefore let no man blame mee for speaking that, which not so much my owne mind, as the duty of a faithfull Interpreter constraineth me to utter, and I hope that those that love the truth, will not reject and disdaine so equall a Petition, on which hope relying, but chiefly on his helpe who is the guider of my way and life, I will forthwith addresse my selfe to come to the matter.

Cit. Doe so I pray you Sir, for I long to heare it.

Minist. The Counterpaine of *Laodicea* saith he. is the third Reformed Church, namely our Church of *England*, touching whom Christ saith, I know thy workes that thou art neither cold nor hot, in declaring the greatnessse of the siane of this Chnrch,

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Christ maketh mention of no good thing that it hath, wherein he dealeth otherwise with it, then with the former Churches of which there was not any, so past hope, and forsaken of God, no not *Pergamus* or *Sardis*, that it was without any thing praise-worthy in it, not but that there were severall men, whose faithfulness and diligence the Holy Ghost acknowledged, but because he respecteth the common forme and outward fashion of the Church, such I meane as it is not so much through it owne default, as by meanes of the faulty Government of the Angels that be in it, which is so indeed ordered, that whosoever looketh upon it with eyes that are matches, and indifferent it may seeme to him, and that worthily to be void of all vertue whatsoever, and though we may well conjecture by this kind of Silence, which the Holy Ghost here useth, how desperate the disease of this Church, is yet in the next words following, the quality thereof is in a more plaine, and lively manner described unto us, and first by a deniable of contraries, I know saith hee, thou art neither cold nor hot, but some odd strange thing molten and compacted together of them both, so that this evill consisteth in certaine contraries; strangely tempered and blended together; now hee calleth that man cold, who can well indure, that the duties of Godlinesse should lye dead, and out of request, little or nothing caring what manner of way he himselfe, or others take to worship God: He calleth him hot who boileth with heate, and fervency of Spirit, in his due and full regard of God's

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Gods worship, being like to boyling water, that seetheth and playeth as we say in a Pot, with a certaine restlesse notion, for so doth the word hot in the Greek signifie, to wit such an one as can by no meanes indure superstitious and impious Religions, but will hazard all he hath, so farre as may be to effect a Reformation.

Cit. And what I pray you, doth he understand by being luke-warme?

Minist. This same Lukewarmenesse saith hee, that is set in the middest betweene these extremes of heate and cold, is such a thing, as whereby a man abstaining from grosser Sinnes is well given in Religion, and will serve God as we commonly say, yet onely so farre forth as may be enough to keep the estimation of a Prudent, and civil honest man, such as wee call at this day *Scotists*, or moderate and direct Protestants of State, and which are commonly knowne to be Luke-warme Professors.

Cit. And doth he apply this Lukewarme condition to the Church of England?

Min. Yea indeed, for these be his words in our Realme of Eng. the matter is so cleare, where such a forme of Church is established, which is neither cold nor yet hot, but set in a middest betweene both and compounded of both, it is not cold, in as much as it doth professe, the sound, pure, and sincere Doctrine of Salvation, by which we have renounced that *Antichrist of Rome*, and are risen out of death, wherein we lay before, yet hot it is not as whose outward Regiment is as yet for the greatest part Antichristian and Romish, in the degrees of the Clergie-men, in elections and ordinations,

ons, and the whole administration of the Church Censures, the which tempering of pure Doctrine, and *Romish Regiment* together maketh this Luke-warmenesse, whereby wee stand in the middest betweene cold and hot, betweene the Romish and Reformed Churches, of both which wee make a medly, as *Martin Bucer*, complaineth in a certaine Epistle of his written from Cambridge to a speciall friend of his, January 12. 1550. But saith Christ, I would thou wert either cold or hot.

Cit. And how does Mr. Brightman understand these words?

Minist. That is (saith he) I would thou wert either all Romish, or els wouldest at last admit of a full Reformation, and herein Christ sheweth the horrible grievousnesse of this evill by a comparison, wherein he preferreth a wicked Religion, yea, none at al before this hotch-potch luke-warmes.

Cit. But doth not Lukewarmenesse come neerer to hotnesse, and so to that which is good, whence is it then that it is more blame-worthy?

Minist. Mr. Brightman, answereth this saying certainly sin is more sinning, where grace is more abounding; God will bee sanctified in those that come neare him, the servant that knowes his Masters will and does it not shall be beaten with many stripes, therfore if *Baal* be God follow him; why halt you betweene both, as if it were hard to determine whether were better; there is more sound judgement left in him who being ignorant of what is true, sticketh fast in his superstition, then in him who being enlightened with some knowledge of the truth, waveth up and downe as

uncertaine what he should follow ; the Mediocrity therefore is worst of all.

Cit. Then it should seeme Mr. Brightman holds it better to revolt to *Rome*, then to stay in this luke-warme Church.

Minist. No God forbid (sayes he) for Christ doth not say that the state of the whole Church is worst, as unto which the food of Salvation is abundantly administred, which yet three is no leave nor way to come by in the Church of *Rome*: but yet Christ here preferreth the blind Papist before those Angels onely, who being bewitched with ambition and covetousnesse, doe scornfully reject holy Reformation.

Cit. And I pray you Sir, what is meant by spewing out of Christ's mouth?

Min. Mr. Brightman saith, thereby is meant that Christ shall take great pleasure in casting away this Angel from himselfe; for what can be more acceptable to a man that is stomach-sick, in eating meat that he loatheth and hath an appetite to vomit, then as soone as may bee to be eased of that which causeth his sicknesse, yea and that he will cast out this Angell with great reproach, for an uncleane place is sought to vomit in, yea, and further, that this Angel shall never recover his former dignity; certainly the Author of all uncleanness shall never returne to his vomit againe.

Cit. But Sir, some Interpreters are of opinion, that by this phrase, spewing out of Christ's mouth, is only meant that Christ will take away his truth from that Angel, giving him over to absurd opinions,

nions, and that he shall beleeve a lye.

Minist. Indeed saith Mr. Bridgeman, the itching desire that many have at this day to broach againe to the people monstrous opinions, and such as have beene already hissed out, doth make this interpretation probable, we know what hath beene taught within these few yeaeres in the Schooles, preached usually in Sermons, disputed publikely at Commencements, and what was put in print the last Summer, but if this should be so saith hee, then this should be the punishment of the people as well as of the Angels, whereas this punishment seemes properly to belong to the Angels, therefore (saith he) I cannot tell what to say certainly concerning this matter, the event shall ere long make it plaine: in the meane time let us know that this punishment shall be very dreadfull.

Cit. But doth this punishment properly belong to the Angels say you?

Minist. I tell you truely, it is Mr. Brightmans judgement that this punishment is not to be common to the whole Church of *Laodicea*, but peculiar to the Angels alone, that is (saith hee) to all Luke-warme Pastors, because the Church is wont to be spoken of expressely, where it is intreated of, as in that to the Angel of *Ephesus*, *I will remove the Candlestick out of its place*: therefore saith he, it shall bee a punishment peculiar to the Ecclesiasticall men without the destruction of the whole Church, and as it is not to bee doubted, but that which is here denouced did befall the Angel of *Laodicea*, so is it certainly to be expected

cted of this our English *Angell*, unless they prevent it by Repentance, for it shall come to passe that that faithfull witnesse shall overthrow this whole Hierarchie, and will not suffer men that seeke onely for honour and Wealth, and not the things of *Jesus Christ*, to injoy no not this their false felicity, certaintely saith hee, a great and shamefull judgement doth waite for those Luke-warme men, the feare whereof though it doth not at all torment them, because they have chased away all the noyes of it, with their teame against-like carriage and courses, yet how soever all men be hush and stilled, he will not faile nor falsifie his word, who hath threatned that he will be avenged of them, It is also to be feared that the Church shall feele some little calamity, as being infected with the contagion of this sinne, such as the Angels are, such doth the Church for the most part prove, and there is no man so rude and unexpert, that soeth not plainly that the whole body doth labour of the same disease.

Cn. Yet it seemeth that our Ecclesiasticall men would not beleieve this.

Minist. No saith Mr. Brightman they doe with sweling words blazon the happines of our Church, thus governed as it is, and thereby made so happy as they say, and this they doe both in their printed Bookees and in their Sermons, it was not for nothing therefore, that the Holy Ghost bringeth in this Angell boasting of himselfe, and the first brag is his present Riches, how doth our Angell triumph in this regard, and lift up his head above other

other reformed Churches in other places, O saith he the Pastors of other Churches are poore, and to be ranked among the vulgar and base kind of people; But our Bishops are the Peeres of the *Realme*, above many Noble men for Honour, yea and equall to any of the highest, and greatest Earles, for wealth, attendance, statelinesse of Pallace, and all other worldly Pomp, as for the next ranke of the Clergie, how mighty massie and puffie are they growne with Wealth, the *Deanes*, *Arch-Deacons*, the *Prebendarys*, and the Queens Chaplaines, have the top-quotz of Benifices as they call them, heaped up one upon another, so that they match Esquires in their yearlye revenues, doth not this, to yee amplify exceedingly the honour of our Church, to have our brave silken Ministers to glister as they goe, and to jet through the streets, but this vaine glory is not good. The second bragg of theirs is our long continued prosperity, but worldly prosperity, and that of long continuance, is an Argumenc rather of Gods Patience and long sufferance towards the wicked, then of mans *Righteousnes* and acceptance with God: In the third place he boasteth that he wanteth nothing, what tell you mee saith he of other Reformed Churches, I see no cause why other Reformed Churches, should not rather imitate ours then we theirs, but alas, this is but to commend and have an estimation, of our humane inventions, whereas the Godly Brethren both at home and in other places doe see, and to their griefe take notice of the wretched, and wofull estate of our Bishops and

and the rest of our Clergy that do wholy give them selves to an ambitious aspiring after worldly Honour, but howsoever they please themselves very greatly in applauding their own felicity, and saying thou art rich, encreased with goods, and hast need of nothing, the Holy Ghost saith thou art poore, and blind and naked.

Cit. But doth Mr. Brightman say our Clergie are poore?

Minist. Yea indeed doth he, but what kind of poore men saith he, not in *Spirit* surely, of which Christ speaketh *Mat. 5. 3.* For that is a blessed poverty, this a miserable one: for it is a timorous kind of beggerliness, saith Mr. Brightman.

Cit. But how can this agree to our Angells? is not this base beggery farre remote from them, and from such wealth and Pomp as they abound withall?

Minist. I would to God it were so saith Mr. Brightman, but the case of our Clergy so standeth, that the *Angell of England* in plaine Termes grow eth wealthy by begging.

Cit. But how doth he prove that I pray you?

Minist. By their running up and downe, their bribing and flattering, that they may come by these Ecclesiasticall promotions, by their posting up to Court, or to the house of the Lord *Keepers of the Great Seal*, by their becomming followers of Noble men, and becomming their Chaplains, to the end that as soone as any Benefices (as they call it) shall fall void, they may injoy it by the Lords

Lords guift but is not this currying of favoar saith he a meere begging?

Cit. This surely is too true, wee see the same at this day. But are not our *Bishops* themselves free from this base begging?

Minist. If they be free (saith hee) then what meaneth that continual haunting of the Court, and hanging on the Nobles? Why doe they not stay while they be sent for? Yea, why are they not rather pulled away from their studies against their wills, thou art therefore saith he a very beggerly wretch: O thou English Angell, neither art thou in very truth, nor to be called otherwise then my Lord begger.

Cit. And how doth hee prove that they are blind?

Minist. He proved that they are blind in making such Cannons as were discussed in a Synod at *London*, and set forth *An. 1579.* wherein they seemed to see the diseases of the Church, and to make a kind of Medicine to cure it, which indeed was nothing lesse; for whereas it was ordained by the Statute of the Land that no man should be admitted to holy Orders under the age of 24. and must bring a Testimoniall, from men well knowne to his Diocessan, both for his honesty of life, as also for his sincerity in the professing the Doctrine of our Church, and able to give a reason of his faith in the Latine tongue or at least have some singular guift in Preaching, the Church neverthelesse swarming with a heap of vile Varlets our *Prelates*, added such cautions as these to helpe the weaknesse of

of the Law, that is to say that no man should bee received into holy Orders unlesse hee could shew at the same time a presentation for himselfe to some Benefice, or unlesse hee could bring a certificate of some Church, wherein he may be a Curate under some man to say Prayers; or unlesse he have been of some Colledge, or at least unlesse he were to be admitted by the same Bishop to some Benefice or Curatship; now saith Mr. Brightman what stark foole or arrant knave is there that may not fulfill all these, he proveth them blind also by that which they decreed touching plurality of Benefices, which was this forsooth, let no man be qualifide for such a priviledge unlesse he be a Master of Arts at least, and bee a publike and worthy Preacher of Gods word, whereupon saith Mr. Brightman, why what hurt hath Mrs. of Art done thee, or how have they offended thee, that thou shouldest owe and doe them this mischiefe to make them in the first place guilty of so great a sinne, thou confessest that pluralities is evill, and a thing to be suppressed, and yet givest them leave in thy judgement to bee infected with this pestilent disease doubtlesse it is a notable priviledge of their degree that they may be nought before any others. Lastly, hee proveth them blind (as touching their Excommunication) for they wish that it were reduced to the ancient use, honour and dignity, which once it had, and yet they ordained that in greater crimes the sentence should bee pronounced either by the Arch-bisshop, Deane, Arch-Deacon or Prebendary in his owne proper person, what ancient use saith Mr.

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Brightman is this of pronouncing the sentence by those men whose very names except that of the Bishoppes onely, were not once heard of in the Church so long as the true comeliness and dignity of Excommunication indured: wherfore he concludes certainly thou art proved blind by many Arguments; but Christ open thine eyes: I for my part think fit not so much to spend words in disputing with thee as wishes in praying for thee.

Cit. And how doth he prove (I pray you) that they are naked?

Minist. Garments (saith he) are used to provide for our nakednesse, whereout when a man is stript, his shame is laid in open view, according to that of the Prophet Nahum, 3. 5. *Behold I come against thee (saith the Lord of Hosts) and I will discover thy skirts, unfolding them before thy face that I may shew thy nakednesse to the Nations, and thy nakednesse to the Kingdomes:* this nakednesse therefore is that shamefull reproch and contempt which the Angell is subiect to and sustineth, neither indeed can it be but that our Clergie saith hee should bee vile in the account of men who doe openly and clearly see in how beggerly a manner Ecclesiastical stipends are caught how shamefully and negligently the holy functions are administred, how all care of the Flock lyeth dead, and the desire of Gods glory is cast away, when as men see these things, can it be possible but they should despise the Angell, yea and the Angell himselfe doth see something by fits and starts, as the frequent complaint of his publique Sermons may testifie, though

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he knew not the cause or list not to know it, as being more afraid of the remedy then of the disease; But it doth more evidently appeare how great contempt hee is had in by that which happened a few yeares since. There was one that called himselfe by the name of *Martin Mar-Prelate*, who set forth Bookes wherein he dealt somewhat roundly with the *Angell*. How were these bitter sefts of his favour'd among the People; how plausible were they in a manner to all men, how willingly, greedily and with great mirth were they every where entertained, there is no man so rude and unskilfull, but that pondering that time in his mind, would lay thus to himself, and that not without cause; surely God hath made the Preists vile before all people, because they kept not his wayes. For if the *Angell* had bin in any estimation, men would rather have sighed and sobbed for griefe, then have laughed for joy, yea they would rather have cast those writings into the fire, then to have worn them out with continual reading and handling of them, and thus you see how he proves them to be naked also.

Cit. The very truth is Sir, I did much admire when I heard what Mr. *Brighman* said concerning *Germany* and *Scotland*, but I doe much more admire at that which he hath said concerning *England*, for he speaks of our times just as they are now; for doe not our *Bishops* and *Prelates* hang upon our *Court*, and frequent the house of my Lord *Keeper*, and all to curry favour and get promotion, and did they not the last yeare make such a sort of blind

blind Cannons as Mr. *Brighman* speaks of, and have not these and such like tricks of theirs made them to be reproached and contemned, you speake of a man who called himself by the name of *Martin Mar-Prelate*, who you say made Bookes; and in London there is much talke of a Woman who calls her selfe by the name of *Margery Mar-Prelate*, who either makes or prints Bookes, and as you say, hee dealt roundly with them, so I can assure you doth she, and you would admire if you knew how greedy men are of those Bookes, and are much bought up in *London*, by which it is more then manifest that our *Bishops* and *Prelates* are very much despised; nay the truth is Sir, they have so carried themselves, that not a man in *London* except the Papist or other superstitious Persons will speake any one good word of them, nay they are glad at heart when they heare any evill that either hath or is like to befall them.

Minist. Doubtlesse this which you have said is very true: but yet it is not so much to be admired that Mr. *Brighman* should so hit their manners, for it seemes there were such in his time and he speaks what these manners were then, and of ours that are in our time, no otherwise then as their manners were with their *Predicessors*; but yet surely I must tell you that I my selfe have admired that amongst so many *Prelates* as wee have had and still have in *England*, there should bee scarce any one these many years that hath differed from the common straine of *Prelates* in their manners.

Cit. Indeed Sir that is somewhat strange that

there being so many they should be all alike, what should be the reason of it thinke you?

Minist. Surely I cannot tell except we may conclude of them, as we doe conclude of the *Popes of Rome*, and that is when wee heare of so many *Popes* that have beene in *Rome*, and yet all alike, thereby we doe conclude that all of them together are *Antichrist*, so in like manner when we heare of so many *Bishops*, and yet all alike, may we not conclude that all of them together fulfilled are members of *Antichrist*; but this is more admirable in Mr. *Brightman* writing that he should foretell the misery that is falling now upon them, Christ saith he shall take greater pleasure in casting away this *Angell*; and surely I am perswaded that many who are true members of Christ doe and will take great pleasure in hearing that our *Prelates* are cast out from their dignities, and that they have beene andare stomach-sick of them, as men use to be of that which they vomit again; yea (saith he) Christ will cast out this *Angell* with great Reproch, and are not our *Prelates* so served at this day? Yea, and further (saith he) this *Angell* shall never recover his former dignity, and so it is hoped it will be at this day: O (said one in my hearing) the *Bishops* are so cast out, that the lower House will never owne them againe.

Cit. Well Sir, then I perceive although you be a Minister, yet you are none of our *Prælaticall* Faction.

Minist. No, I thank the Lord I doe detest those wayes and courses.

Cit.

Cit. Then I hope you shall not be partaker with them in their punishment, which doubtlesse is now comming upon them.

Minist. The Lord in mercy make them to see what they have done, and if they belong unto them, give them true repentance, that so whatsoever becomes of their bodies and States, their Soules may be saved in the day of our Lord *Jesus*.

Cit. Amen say I, and the Lord give us all grace to repent, and to come out of *Babylon*, that wee be not partakers with her in her sinnes, and receive not of her plagues.

Minist. So say I with all my heart, and now Sir being come to our Journeys end, I must bid you farewell.

Cit. Sir I give you many thanks for your good company and conference, and so I humbly take my leave of you, bidding you heartily farewell.

F I N I S.

